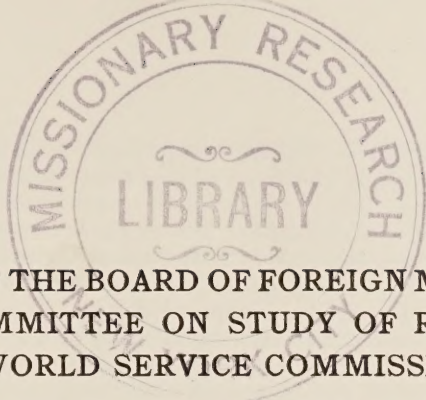


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STATEMENT OF THE BOARD OF FOREIGN MISSIONS TO THE COMMITTEE ON STUDY OF RATIOS OF THE WORLD SERVICE COMMISSION

I. METHODISM AND FIELD OCCUPATION

For great areas of the world, occupation by any Protestant agency is still in the future. Methodism should have a deep concern with reference to these great areas whose populations are as yet unreached by the Christian evangel. But advance into unoccupied regions is clearly not a practicable matter for us under our present conditions.

The Protestant missionary frontier as this now exists in non-Christian lands, or in lands long under Roman Catholic dominance and now measurably in revolt against papal influence, is in some sectors held solely by the Methodist forces; still other sectors are held by quite other forces, singly or in combination; in others the Methodist forces share in holding the lines. Practically nowhere in occupied areas is there overlapping on the part of the central group of missionary societies representing the organized churches. There never was much duplication, but whatever there may have been the clearances of the last decade have more than seen to its elimination.

These frontier lines may appear to have been too over-extended for any possible maintenance during years of depression and of world upheaval such as those to which the missionary societies of all home base lands have been subjected. But in the easier years when they came into being through the combined efforts of Protestant Christendom, they were not extended far enough to confront much if any more than half of the non-Christian world with the Christian heritage, values, and dynamic. Thus, there is not a single sector of our own line which is not fully essential if, the world being what it is today, the Christian forces are to make their essential contribution to a distracted humanity.

A. Unoccupied Mission Fields

In any study of the unfinished task of Christian missions, it must be realized at the outset that the problem is not merely one of entering unoccupied territory or reaching with the Gospel millions of individuals. The situation is much more complicated than that. On the one hand, non-

Christian systems of religion, often closely associated with nationalism, have laid strong hold on masses of people so that the individual is not free to consider the claims of Christianity, owing to the psychological and spiritual inhibitions which have first to be overcome. On the other hand, the task of evangelization is intimately bound up with the spiritual vitality and evangelistic outreach of indigenous Churches in neighboring fields. In addition to the foreign missionary, the groups of Christians associated with him have become of vital significance. In many cases little further can be achieved in reaching the untouched hinterlands without the effective co-operation of the indigenous Christian groups. . . .

The unoccupied fields of the world today have generally remained so for some very definite reason. These reasons are variously found in the opposition of Governments and ancient religious systems, and in geographical difficulties, lack of information, climatic conditions, nomadic habits of the people, or the sparsity of population. It can safely be said that this complexity of geographical, political, linguistic and religious obstacles is greater than anything that has been hitherto encountered. . . .

Interest has usually been so centered on the activities of the various missions that it is easy to forget that beyond these areas are vast unreached populations. . . . Further, it must be realized, that in many of the so-called occupied areas only one section of the population is being appealed to. In some cases this is a social class, or a racial or religious group. There are, therefore, many unoccupied fields even in occupied areas.

Another complication lies in the fact that in the days of greater prosperity, missions demarcated spheres of work which in many cases they have never been able to evangelize properly, and these extensive hinterlands are to be found in nearly every mission field today. . . .

The problem of unoccupied regions is, however, by no means that of mere numbers of people still unreached, for if the areas which fall under this description are examined, it will be seen that they are strongholds of the great historical religions—Buddhism, Hinduism, Islam, Confucianism and Shintoism—and that the challenge is that of hard places where these religions are most strongly entrenched. Very often geographical difficulties are associated with these strongholds of conservatism, and it must be recognized that the easier tasks have been attempted and the more approachable peoples have been reached, and that it is the difficult regions and the harder problems which still remain to be faced.—Alexander McLeish, *World Dominion*, April, 1936, pp. 136-141.

B. Areas in foreign fields in which the Methodist Episcopal Church has sole or primary responsibility, with occasional glimpses of shared territory.

CHINA

Area of the Republic and dependencies, 11,173,558 square miles; population, 429,494,138.

Foochow, Hinghwa, and Yenping Conferences (Fukien Province). The Board's oldest work in China is in this province. Cities in which our

Methodists are the only Protestant missionaries are: Yenping (196,000), Hankong (100,000), Mintsing, and Sienyu. Mintsing district, in which we have the only Protestant work, has a population of 200,000.

Shantung Conference. The principal Methodist station is Taian, about 300 miles from the coast and equally distant from Peiping and Nanking on the main line of the Shanghai-Peiping Railway, and at the foot of Taishan, the oldest sacred worship mountain in the world. The field covers thirteen counties. In seven of these our church has full responsibility; in four it has the major responsibility; and in two the work of other churches is larger. It is estimated that more than two million people are living where no mission other than our own has fair access to them.

North China Conference. The parts of this conference in which Methodism has primary, and for the most part sole, responsibility lie to the north and east of Peiping in the Lanhsien, Shanhaikuan and Tsunhua districts. The population of these three conference districts is about 4,000,000 (New Jersey), and the last named district alone contains more than 3,000 villages, 20 important and 30 minor market towns. In the city of Changli, headquarters of our Shanhaikuan district, a city of 15,000, there is no other mission at work.

Central China Conference is in the great plain of the Yangtze and includes 12 hsiens or counties in Kiangsu Province and the southern half of Anhwei Province. Conference area, 24,700 square miles (West Virginia). Total population of the Conference area, 12,500,000 (New York State). As in other conferences, in the large cities Methodism shares responsibility with certain other denominations, while for the outlying regions of the Conference our workers have practically the whole responsibility.

Kiangsi Conference includes parts of Kiangsi, Anhwei and Hupeh provinces. Principal city is Nanchang (population, 726,000; several missions are at work). A number of outlying regions in the various districts of the conference are either totally unoccupied or the district missionaries and the Chinese Methodist pastors are the only evangelical workers.

West China Conference (Szechwan Province). By agreement among all the missions with respect to the total task in West China, and apart from the cities of Chungking, Chengtu and Suining, the conference area is left solely to the Methodists. In the Chengtu district the Methodist responsibility is regarded as 2,500,000 (Minnesota), and in the Tzechow district there is no other mission at work in the cities or villages. Population of this district is 1,800,000 (West Virginia). In ten other counties, including the city of Hochow (100,000), the responsibility is left solely to us. The total population of this allocated Methodist area, including our share of the three cities first named, is reckoned at 12,000,000 (New York State).

INDIA, INCLUDING BURMA

Area, 1,808,679 square miles (seven times that of Texas); population, 352,837,778 (sixty-one times that of Texas). In India there are in

all 672,000 towns and villages, in about one tenth of which Christians were reported by the India census of 1931.

The "Directory of Christian Missions and Churches in India, Burma and Ceylon: 1936-1937" shows the occupation of these three countries by civil districts, societies and churches. The civil districts within which only Methodist Episcopal missionaries or national workers are working, as indicated by the Directory, are given herewith; also, following the "Census of India: 1931," the area of each district, the number of towns and villages therein, the population of the district, and the number of literates.

<i>Province</i>	<i>District</i>	<i>Area</i>	<i>Towns and Villages</i>	<i>Popu- lation</i>	<i>Literates</i>
Bihar	Shahabad.....	4,372	4,741	1,993,489	105,921
Central	Balaghat.....	3,557	1,225	561,602	24,704
Provinces	Bastar.....	13,062	2,443	524,721	4,000
	Nimar.....	4,227	1,143	466,931	36,271
	Narsinghpur...	1,978	995	321,481	23,533
Hyderabad	Gulbarga.....	6,975	1,710	1,225,008	39,851
	Bidar.....	4,825	1,433	873,615	22,097
Punjab	Jind.....	1,259	443	324,676	7,881
States					
United	Ballia.....	1,231	1,885	913,090	53,689
Provinces	Budaun.....	2,010	1,853	1,010,180	27,750
	Garhwal.....	5,612	4,526	533,885	38,664
	Pilibhit.....	1,349	1,040	448,838	12,712
	Shajahanpur...	1,766	2,103	905,131	33,770
	Sitapur.....	2,246	2,343	1,167,139	31,911
	Muttra.....	1,450	854	668,074	49,731
		55,919	28,737	11,937,860	512,485

Civil districts within which there are at work one or more Christian bodies or agencies in addition to the Methodist Episcopal Church, together with the pertinent census data, are given below. It should be noted that in a very large number of districts not here listed (more than three hundred) the Methodist Episcopal Church carries no part of the load, while in numerous other civil districts and in many of the Native States no work has yet been begun by any Protestant body. Further, of these unoccupied districts and States not a few are contiguous to areas where the Methodist Episcopal Church now has work. The civil districts shared with other Christian groups follow:

<i>Province</i>	<i>District</i>	<i>Area</i>	<i>Towns and Villages</i>	<i>Popu- lation</i>	<i>Literates</i>
Baroda	Baroda.....	1,922	840	711,481	145,087
State	Burdwar.....	2,705	2,640	1,575,699	168,725
Bengal	Birbhum.....	1,699	2,404	947,554	65,525
	Calcutta.....	33	1	1,196,734	473,529
	Darjeeling....	1,212	537	319,635	34,344
	Midnapore....	5,245	10,692	2,799,093	424,676

<i>Province</i>	<i>District</i>	<i>Area</i>	<i>Towns and Villages</i>	<i>Popu- lation</i>	<i>Literates</i>
Bihar	Manbhum.....	4,095	4,646	1,810,890	84,548
	Muzaffarpur...	3,036	4,064	2,941,021	119,136
	Santal Parganas	5,458	10,165	2,051,472	59,499
Bombay	Ahmednagar...	6,611	1,357	988,206	59,475
	Belgaum.....	4,612	1,089	1,076,701	64,234
	Bombay.....	24	1	1,161,383	280,923
	Kaira.....	1,620	580	741,650	91,691
	Nasik.....	5,882	1,646	1,000,048	78,897
	Panch Mahals..	1,608	653	454,526	33,511
	Poona.....	5,332	1,144	1,169,798	128,709
	Thana.....	3,422	1,552	836,625	65,960
Burma	Hanthawaddy..	1,931	467	408,831	185,501
	Pegu.....	4,124	4,010	489,969	212,021
	Rangoon.....	77	2	400,415	187,733
	S. Shan States..	36,416	10,936	870,230	102,559
Central Provinces and Berar	Chanda.....	9,312	2,391	759,695	26,621
	Jubbulpore....	3,912	2,386	773,811	67,799
	Nagpur.....	3,834	1,657	940,049	88,380
Delhi	Delhi.....	573	310	636,246	71,961
Hyderabad State	Atrof-i-balda...	2,651	934	499,661	21,080
	Hyderabad City	53	1	466,894	137,070
	Raichur.....	6,630	1,764	937,535	44,986
Madras Presidency	Madras City...	29	1	647,230	199,870
Mysore	Bangalore.....	2,922	2,491	908,056	61,675
	Kolar.....	3,161	2,762	763,934	54,769
	Bahawalpur....	15,003	2,376	984,612	21,998
Punjab and States	Hissar.....	5,213	969	890,479	30,091
	Lahore.....	2,682	1,129	138,570	132,883
	Multan.....	5,892	1,919	1,174,900	57,321
	Rohtak.....	2,471	729	805,621	27,890
	Ajmer.....	2,711	752	560,292	59,261
Rajputana	Bharatpur....	1,978	1,323	486,954	21,988
	Jaipur.....	15,579	5,911	2,631,775	93,339
	Hyderabad....	4,417	870	662,924	39,675
Sind	Karachi.....	11,107	765	650,240	69,578
	Sukkur.....	5,608	685	623,779	46,197
	Agra.....	1,849	1,213	1,048,316	80,448
United Provinces	Aligahr.....	1,947	1,796	1,171,745	69,185
	Allahabad.....	2,847	3,544	1,491,913	90,309
	Almora.....	5,389	5,069	583,302	43,554
	Bareilly.....	1,579	1,969	1,072,379	43,523
	Basti.....	2,819	6,972	2,078,024	66,902
	Bijnor.....	1,793	2,118	835,469	35,389
	Bulandshahr...	1,911	1,542	1,136,885	52,948

<i>Province</i>	<i>District</i>	<i>Area</i>	<i>Towns and Villages</i>	<i>Popu- lation</i>	<i>Literates</i>
United	Cawnpore.....	2,368	1,982	1,212,253	90,847
Provinces	Dehra Dun....	1,189	431	230,247	27,867
	Gonda.....	2,842	2,811	1,576,003	42,399
	Hardoi.....	2,323	1,905	1,127,626	37,019
	Lucknow.....	967	940	787,472	55,030
	Meerut.....	2,293	1,482	1,601,918	93,039
	Moradabad....	2,289	2,507	1,284,108	50,319
	Muzaffarnagar.	1,654	923	894,662	37,968
	Naini Tal.....	2,721	1,450	277,286	25,510
	Rai Bareli....	1,749	1,737	974,127	31,915
	Saharanpur....	2,133	1,635	1,043,920	47,534
		245,464	133,577	61,331,873	5,462,420

The civil districts of India in which the Methodist Episcopal Church has the only Protestant work carried on, cover an area the size of Iowa. In this area there are 28,737 towns and villages and a population of nearly twelve million (11,937,860), five times that of Iowa, or the equivalent of the population of Illinois, Iowa and Kansas. One person in 23 is literate. Also, in the civil districts of India and Burma in which the Methodist Episcopal Church in greater or lesser degree carries a share with other Christian churches and agencies in the missionary approach there are 133,577 towns and villages in an inclusive area about the size of Texas, and with a total population of 61,331,873, five times that of New York State. One person in eleven is literate.

A second approach to a study of total Methodist Episcopal load in India may be made by finding the ratio of missionaries to population for each area. The missionary directory already named gives the following ratios for certain parts of India in which our foreign missionaries are at work.

Baroda State: One foreign worker to 175,215 of the population; a proportion of 5.6 foreign workers to each 1,000,000.

Bengal: One foreign worker to 134,440 of the population; a proportion of 7.4 foreign workers to each 1,000,000.

Bihar: One foreign worker to 147,503 of the population; a proportion of 7.8 foreign workers to each 1,000,000.

Bombay: One foreign worker to 41,981 of the population; a proportion of 23.7 foreign workers to each 1,000,000.

Burma: One foreign worker to 54,933 of the population; a proportion of 18.4 foreign workers to each 1,000,000.

Central Provinces and Berar: One foreign worker to 47,096 of the population; a proportion of 21.2 foreign workers to each 1,000,000.

Delhi Province: One foreign worker to 11,361 of the population; a proportion of 88 foreign workers to each 1,000,000.

Hyderabad State: One foreign worker to 99,559 of the population; a proportion of 10 foreign workers to each 1,000,000.

Madras Presidency: One foreign worker to 59,448 of the population; a proportion of 25.2 foreign workers to each 1,000,000.

Mysore State: One foreign worker to 45,855 of the population; a proportion of 22 foreign workers to each 1,000,000.

Punjab: One foreign worker to 74,131 of the population; a proportion of 13.5 foreign workers to each 1,000,000.

Sind: One foreign worker to 215,948 of the population; a proportion of 4.8 foreign workers to each 1,000,000.

United Provinces: One foreign worker to 90,045 of the population; a proportion of 12 foreign workers to each 1,000,000.

For all of India, Burma and Ceylon, the average is 12 to the million. Further, it is stated that the total missionary personnel dropped 28.1 per cent in the three years, 1933-1935.

OTHER ASIATIC FIELDS

Japan: Area (excluding Korea and including Formosa) 175,434 square miles; population, 69,042,542. Because of the present nature of our mission work in Japan (institutional and evangelistic, rather than ecclesiastical and administrative) it is not practicable to state Methodist Episcopal responsibility in terms of exclusive territory. Nevertheless, that responsibility is heavy and inescapable. Further, the removal of our personnel or the abandonment of our institutions would leave Japanese Christianity decidedly weaker in a period grievously difficult at best. For instance, our Hirosaki Boys' School is the only Christian secondary school for boys in the whole northern section of the main island (Honshiu).

Korea: Total population, 20,599,876. By agreement among all the missions the territory is divided. The Methodists (North) are assigned approximately one-fifth of the territory, which in turn has about one-fifth of the total population. This assignment to us amounts to 16,000 square miles and a population of 4,000,000. All our stations are occupied by us exclusively, except Seoul and Pyengyang, which, because of their size, and also because of the historical developments of mission work in Korea, are occupied by both Northern Presbyterians and the Methodist Episcopal Church.

Chemulpo District covers 10 circuits and 96 square miles of territory; includes Puchun on the mainland and Kanghwa among the islands, which are numerous.

Chunan District, 1,500 square miles.

Haiju District, 2,000 square miles along the Yellow Sea in Hwanghai province.

Hongsyung District, 2,000 square miles; Hongsyung is the chief city. Population, over 400,000; each circuit is practically a county with about 100,000 population.

Kangneung District covers four exceedingly mountainous counties and extends north and south one hundred and thirty miles, and west to the great mountain range. Only one-tenth of the area is tillable. Itinerating difficult because of steep hills and bad roads.

Kongju Station comprises South Cheungchung province (except two

counties in the southwest); one large county and parts of two others in North Cheungchung province.

Kongju District, 1,500 square miles—including several islands lying to the west.

Pyeongyang, East and West Districts: in the province of South Pyengan and eastern part of Whanghai. Population, 1,100,000; South Pyengan province has a population of 700,000. Eastern Whanghai, 400,000; Methodist responsibility, 350,000. There are thousands of villages and several large towns.

Seoul District includes the work in and about the national capital and part of Kyungkui province.

Suwon District includes the southern counties in Kyungkui province and part of North Chungchong. Population, 150,000.

Wonju District covers eight counties—six in Kangwun province, one in North Chungchong province, and one in Kyunghu province. Extends from the central range of mountains down through Korin to the east range. Population, 450,000.

Yengbyen District includes North Pyengyang province and part of South Pyengyang province. Location: Northwestern part of Korea; mountainous country with a few large, fine towns; many small and scattered villages. Population, 600,000; Methodist responsibility, 300,000, in the central part of the district.

Yichun District includes six circuits.

Manchuria District: More than twice as large as Korea. Population, about 20,000,000 (Koreans, about 200,000). Chief centers: Harbin and Kirin. There are four circuits. Methodist Episcopal work was begun in 1920. The Northern Presbyterian and Southern Methodist Churches also have workers among Koreans in Manchuria; there is a division of territory so that there is no overlapping or duplication.

Philippine Islands: The island group covers 115,026 square miles and includes 3,141 islands, of which 1,668 are named. Of the total population of 11,000,000, half live on the island of Luzon, which has an area of 40,969 square miles. The organization of the Evangelical Union in 1902 by a half dozen churches led to the allotment of the island group by areas for the purpose of Protestant mission approach. The Methodist Episcopal mission accepted assignment to the following provinces of Luzon north of Manila: Zambales, Bataan, Rizal (part), Bulacan, Nueva Ecija, Pampanga, Tarlac, Pangasinan, Nueva Viscaya, Isabela, Cagayan, and Ilocos Sur, with a total of about 2,500,000 people (Iowa).

Malaya: Area, including the Straits Settlements and the Federated Malay States, 28,961 square miles; population, 2,745,534. Methodist strength in the Malay Peninsula is in our schools, numerous and largely attended, rather than in territorial occupation. These schools, supported for the most part through fees and government grants, give the missionary staff practically unhindered access to the future native leadership of the area, especially the Chinese. Probably nowhere else is so large a percentage of total cost of missionary work carried by non-missionary funds.

But if the opportunity is to be held, the inescapable minimum of staff and underwriting must continue to be provided.

Sarawak, British Borneo: Area, 50,000 square miles; population, 475,000. Here, among thousands of Chinese immigrants, our church has had extraordinary success, and we are entirely alone, except for the high church Anglicans (Society for the Propagation of the Gospel), and the Anglicans are not at work among the particular Chinese groups in the approach to whom James Hoover was so successful.

Sumatra: Methodist work includes the districts of the East Coast and Palembang. Population for the East Coast of Sumatra, 2,000,000, and for Palembang, 1,000,000, mostly Mohammedan, but with some Animistic tribes in the interior. In the Asahan District on the East Coast, with an area of 25,000 square miles, there is no Protestant work except the Methodist. In the Medan District, including the territory surrounding the city of Medan, which is the capital of the East Coast Province, and including the territory around Atjah (the latter province closed to mission effort) the Methodists have the major work. In the Palembang District, far to the south, there is no other Protestant work. These areas are ours by assignment of the Dutch Missions Consul, who represents the Netherlands Colonial Government in dealing with all missions at work in the Netherlands East Indies.

LATIN AMERICA

Mexico: Area, 769,000 square miles; population of the republic, 16,533,398.

According to the territorial distribution which was agreed upon by representatives of the Boards working in Mexico at a meeting held in Mexico City, in February, 1919, the present territory where we have work consists of the states of Guanajuato, Queretaro, Hidalgo, Puebla, Tlaxcala, most of the state of Mexico, and over half of the state of Morelos. The Methodist Episcopal Church also shares the work in the Federal District which includes Mexico City and is neutral territory. The population of the territory wherein we have work is about 4,000,000.

Costa Rica: Area, 23,000 square miles; population, 471,525. In the general allocation of territorial responsibilities made through the Committee on Cooperation in Latin America, in which the Board of Foreign Missions is participant, Costa Rica has been assigned to the Methodist Episcopal Church. Certain faith missions and other independent groups are present, but no other Protestant denomination has accepted any responsibility for this country.

Chile: The Methodist Episcopal Church is the only evangelical agency at work in Tacna Province, 7,700 square miles (Connecticut and Delaware), with 40,000 population; also the only agency other than the Salvation Army in Tarapaca Province (Iquique, capital), 16,600 square miles (Massachusetts plus New Jersey), and 120,000 population; also the only agency other than the Pentecostal Church in Biobio Province, 6,200 square miles (five Rhode Islands), and 220,000 population (Delaware).

Argentina: In a dozen of the cities and towns of the hinterland the Methodist Episcopal Church is the principal and in some the only evangelical agency at work. Such are: Mercedes, Martinez, Chivilcoy, Balcarce, Junin, Alejandra, Arroyo Seco, Ramallo, San Pedro, Cañada de Gomez, Venado Tuerto, San Eduardo, La Violeta. In such places as other agencies are present they are not doing the construction and permanent type of work attempted by the North American Mission boards.

AFRICA

Liberia: Area, 43,000 square miles; total population, 1,000,000. Most of the work among the 45,000 pagan aborigines in the Cape Palmas region near the Ivory Coast is that carried on by Methodism. Also, in the far interior of the government district of Saniquelle, three hundred miles from the coast and near the French boundary, northeast of Monrovia, pioneer work is carried on among 600,000 hitherto unreached natives.

Angola: Area, 523,295 square miles; government figures on probable native population (1933), 4,141,730. Density, 8 to the square mile. Total Christian community for the colony, 240,000.

Calculations based on the native population as given above: 1 missionary to 17,329 people; 57 missionaries per million (actual number, 239); 1 Christian to 17.2 people; 57,946 Christians per million (actual number of Christians, 240,000).

In North Angola among sixteen tribes and sub-tribes speaking the Kimbundu language or dialects thereof, and numbering a total population of 672,000 the Methodist Episcopal Church has the only mission at work except in one tribe where the field is shared with the Plymouth Brethren. All other missions in Angola are working in other language groups.

Congo Belge: Area, 918,000 square miles; total population, 9,485,091. Methodist Area covers about 150,000 square miles of the Katanga province of the Belgian Congo. The Methodist area lies at the southwest corner, both of the province and of the colony. On the eastern border of this area is the immensely rich mineral region to which natives are drawn from many tribes by labor opportunities. The total native population of this Methodist territory is about 2,000,000 (Kansas). Our mission provides the only evangelical approach except by the Seventh Day Adventists, who often do not enter into territorial agreements. In the mining centers thousands of men from the areas of a score of other missions or from villages not yet reached, have no other Protestant touch than our own. The total load of our accepted area has proved so beyond the powers of the Methodist mission that the participation of other missions in cooperative enterprises in the industrialized region is being urged.

Southern Rhodesia: Area, 150,344 square miles; total population, 1,212,000. "The Way of the White Fields in Rhodesia," a survey by Edwin W. Smith published in 1928, indicates that no other mission is at work in any of the stations or immediate areas occupied by our church in Southern Rhodesia.

Portuguese East Africa: Area, 479,171 square miles; population, 4,028,746, of which 3,993,176 are natives. Density per square mile, 8.4.

Total Protestant communicants, 19,696; total Protestant Christian community, 37,616. Ratio of missionaries to native population, 1 to 34,423; ratio of Christians to native population, 1 to 102. There are 29 missionaries to a million people as compared with the average of 50 to the million for all of Africa. These facts are from "Portuguese East Africa," by Eduardo Moreira, 1936.

The principal development of Christian work has been in the south. The Methodist Episcopal mission is at the extreme northern edge of this development in the south, and with the Free Methodists our missionaries occupy the frontier beyond which for hundreds of miles to the north there is no Protestant mission station.

North Africa: In Algeria, Tunis and Morocco no other mission is at work which represents an organized church or denomination, such missions as are there being independent agencies. Moreover, none of these non-denominational missions is at work in Il Matin, Sidi-Aich, or Fort National, in Algeria, where the Methodist Episcopal church has workers.

II. CO-OPERATIVE RELATIONSHIPS

In very large measure the statesmanship and strategy of Protestant missions are now being worked out co-operatively. National Christian Councils on the fields, inter-denominational missionary conferences in the home base countries, co-operative institutions at the major focal points abroad, an International Missionary Council which co-ordinates councils and conferences, and inter-institutional agencies in New York and in London which co-ordinate support and development of many of the co-operative institutions, all have made for unity of purpose, thought and action. The last quarter of a century has seen great and truly significant advances in such developments.

Our Board has been and is deeply involved in this co-operative program. Up and down the world as our missionaries have served through the years, as our enterprises have struck roots deep into the soil and through growth and outreach have established effective contacts with the work of other missions and churches, we have entered into understandings, agreements and contracts of honor. Some of these have been formal and some informal. They have been just as appropriate and just as inescapable as property purchases. Implicit, of course, all along the way was the confident expectation of a continued and reasonably assured underwriting from the United States. These obligations today may not be casually put aside, for not one of them now existent is irrelevant to the larger enterprise or unimportant for its success. They represent the realities of our shoulder-to-shoulder drive with other Christian bodies and groups toward common objectives. These commitments made in utter

good faith and for the highest ends give the Board today profound concern and occasion deep embarrassment.

A. Facts Pertaining to Obligations of Honor

1. Other church bodies and other mission agencies throughout the world have also been going through the throes of adjustment to the economic depression and to upset political conditions; they, too, have been experiencing utter insecurity. Few, if any, of them are in position to take up slack if and where we were to relinquish work.

2. During this difficult period more or less irresponsible religious groups, super-emotional in temper, mostly non-educational in outlook, superficial in their processes, are spreading in the mission fields, and frequently show lack of consideration, if not of character, in their approaches to our groups, whether under supervision or measurably non-shepherded. When we fail to provide supervision and training for those we have started Christward they drift either backward into paganism or, under these other stimuli develop into standards and practices which to us seem only semi-Christian and which tend in the end to discredit our faith with the solid folk of the peoples and cultures we approach.

3. Other boards and societies expect us to keep faith by worthily caring for our work in areas allotted to us and accepted by us through inter-board or inter-mission conferences and agreements. Moreover, if we want our reasonable territorial assignments to be respected by less responsible groups we must cultivate the fields which are honorably ours.

4. We have many commitments with respect to the joint support of co-operative enterprises. In various lands there are important institutions or movements, highly essential to the health and progress of the developing Christian movements, to which we have contracted to provide our share of the necessary support. These commitments were made in good faith, and with profound convictions as to the soundness and worth of the projects concerned. The Board is under grievous embarrassment, being unable either to make good on its underwritings or honorably to withdraw without "letting down" all concerned and without jeopardizing just that degree of Christian progress that may turn on the right functioning of these significant co-operative enterprises.

B. Samples from Eastern Asia Only of Commitments to Co-operative Institutions for Support and Personnel, and the Present Situation

<i>Institution</i>	<i>Funds</i>		<i>Missionaries</i>	
	<i>Promised</i>	<i>Paid</i>	<i>Promised</i>	<i>Provided</i>
Nanking University.	\$3,000	\$1,055	5	3
Nanking University Hospital.	750	340	1	1
West China Union University.	6,000	2,845	No fixed Commit- ment	3 of whom one is on local support

<i>Institution</i>	<i>Funds</i>		<i>Missionaries</i>	
	<i>Promised</i>	<i>Paid</i>	<i>Promised</i>	<i>Provided</i>
Fukien Christian University..	\$4,000	\$2,433	3	2
Foochow Union High School..	2,400	1,440	1	1
Yenching University.....	3,000	2,472	5	2
Chosen Christian College.....	3,000	2,358	2	2
Severance Union Medical College (Seoul).....	540	320	2	..

III. INCLUSIVE SERVICES IN FOREIGN FIELDS

In its fields the Board of Foreign Missions through its missionaries is called upon to render a very broad service. Of those pens of our day which have written of the missionary enterprise, one of the most gifted is that of Basil Mathews. In his recent book, "Shaping the Future," Mathews says (p. 141): "The world mission of Christianity has now become part of the central stream of the world's life. Whether our interest is the industrial problems, the community life of peasants, the tangled complexities of the education of oriental or backward peoples, the health and healing of the world, anthropology or ethnology, the psychology of different races, the culture and art of Asia or Africa, the political and economic revolutions in the world, the missionary takes his place in the very center of the practical adventure of grappling with these issues."

It is in such a high calling as this that our foreign missionaries are serving. The Board, through its missionaries, must needs exercise every function pertaining to any of the various boards of the church which serve within the United States. Moreover, this is precisely what is contemplated by General Conference as specifically indicated in the Discipline.

Further, in the exercise of these numerous and varied functions, and in addition to their necessary underwriting, because of inescapable geographical facts, also because of the nature of the tasks involved, there emerge types of expenditure which are peculiar to the foreign work. These apparently marginal items constitute quite distinctive aspects of the financial load carried by the Board of Foreign Missions, and involve substantial sums.

A. Inclusiveness of Board Functions Abroad

The Board of Foreign Missions must foster in the foreign fields the inclusive range of projects, interests, phases of work, which in the United States are carried by various boards of the Church or by secular agencies. This can best be shown by giving details.

General Missionary Thrust and Lift. The gospel must be preached and also interpreted by life among those to whom Christ is not known. Sometimes it must be interpreted before it can be effectively preached.

As converts come, these must be gathered into groups, encouraged, guided, taught. In due course congregations must be organized into the semblance of churches—with pastoral oversight. Frequently it seems essential to provide at least partial pastoral support in the early stages of church development. Where growth lags or where abject poverty reigns this support may have to be longer continued. Great cities, old before America was discovered, must be penetrated by a creative ministry and with constructive uplift; rural regions with all the problems of our countrysides, and with a multitude of others undreamed of here, must be helped toward richer living. Christianity must provide the spiritual leaven that leavens the whole lump. Everything useful in method and device, project and process, everything practicable through literature, summer schools, organizations by place, age, sex or interest, must be utilized. Agencies at home other than the Board may add somewhat in underwriting summer schools of theology and religious education, but abroad the missionaries must lead or guide the enterprises, and so far as practicable must set the standards. Every type of social situation and problem must be dealt with, from immigration to child labor, from the depression of women to the rise of terribly exploitive capitalism, from temperance reform to the establishing of good-will industries. Excepting the Woman's Foreign Missionary Society, there is no other agency through which the Church can achieve its greater selfhood and render its highest service to the retarded nations and to the multitudes "as sheep having no shepherd."

Education. Throughout Africa, India, and China, *primary education* for the most part must be furnished by the missions. In certain areas government grants are given in aid, and modest tuitions are charged to supplement mission funds, but the basic undergirding must be supplied or the children of the developing Christian group must be left untutored and ignorant, with the resultant consequences in an illiterate Church. In the United States the public schools are everywhere, and taxation provides the support for primary education.

It is in the field of *secondary education* (i.e., the equivalent of our American upper primary, junior and senior high schools), that Christian tutelage seems to register its greatest results. Also, from the upper grades of these schools come a considerable part of the Christian leadership. All that was said above of primary schools pertains here also, with the added emphasis that these secondary schools, if largely Christian in staff and prevailingly Christian in attendance, are assuredly essential to the development of any Christian community that is to have solidity and abiding worth. But again, in the United States of America this grade of education is for most of our people available and free, supplied by taxation. But on the foreign field such schools are more impossible to support from fees than are primary schools. Prohibitive tuition is for us self defeatist, and if too large a percentage of non-Christians are admitted to secure their tuition money, the Christian impact tends to be weakened. Again, the load becomes one for the Missions.

The support of *higher education* for the most part is provided co-operatively by various boards, so far as American funds are essential, or

else special support is secured. But to enter into co-operative arrangements involves presumptive long-time commitments, and obligations that may not lightly be put aside. These higher institutions are as essential to the fullest life of the younger churches as is higher education in the United States. But in this country our colleges draw directly from the economic resources of our people through substantial tuitions, through contributions and endowments, and through Board of Education grants. Yet all the time the pressure is on the Board of Foreign Missions to make possible or to enlarge these services abroad. While dollars go vastly farther in these overseas colleges than they do in American colleges, yet field resources are very limited and for the present American money is essential if the institutions are to continue.

In *theological education*, apart from Nanking Theological Seminary, the burden of the training of our preachers abroad comes almost entirely on the Board. Tuition fees are very low or practically nil. Often subsistence must be provided for students, and no other types of education can depend so little on field support. The ministry abroad has to be made practically "out of whole cloth" through these training schools.

Thus it will be seen that all the help that in this country goes through World Service to the theological seminaries, to the Commission on Courses of Study, or to Education in general, is mediated to the Mission Fields through the Board of Foreign Missions.

Medical Work and Health Services. From the time the Board becomes interested in a possible candidate the problem of his or her health becomes a matter of profound concern. We must be assured of a sound health risk if appointment is in order. We have learned that after they reach their fields it is inexpedient to send our missionaries too far from competent medical resources. We have discovered that among groups reached in mission lands the Christian leaders we enlist must be taught both to conserve health and to become apostles of health. Thus the maintenance of our medical staff at the home office, our doctors, and nurses abroad, our hospitals, dispensaries and sanatoria, our rural health programs become an inescapable function of the Board's work, and this in addition to the problem of meeting needs among vast numbers of people otherwise without medical services.

B. Distinctive Types of Expense Chargeable to the Board of Foreign Missions Income

Certain types of expense inherent in the conduct of the foreign mission enterprise either do not arise at all for the boards functioning on the home field, or if they do arise, are spread in such a way that the burden is not so onerous to bear. Such types are the following:

Travel. Missionaries must be transported to their fields of work. In cases of severe health break they must be brought back to the United States. With their families they must be returned to this country for furloughs after field service periods varying from four to seven years, according to the climatic conditions in the fields served. When service abroad terminates they must be brought back to an honorable retirement.

This travel item now amounts to \$90,000 a year. In addition to this item for inescapable international travel, there are additional travel items on the field for conferences and committee meetings. Inadequate travel facilities in backward countries do not lessen the necessity for group consideration of problems, while the exceeding difficulty of problems faced may make group thought and action even more essential than in this country.

Housing of Missionaries. There is no opportunity to rent. If the health of missionaries and their families is to be protected, and if the efficiency of missionaries is to be conserved, they must be wholesomely housed. All costs for building and upkeep must come from mission funds. This is not a charge for national churches.

Language Study. For the first years on the field the missionaries must have opportunities for language study, usually in a language school. Salaries must be supplemented to make this possible.

Schools for Missionaries' Children. Salaries must be supplemented to enable missionaries to give their children school opportunities. Frequently this means boarding schools at some port city or hill station where many such children can be brought together. Not only does this involve bills for board and tuition to be paid by the missionary, but also not infrequently it calls for direct grants from the Board to the school to go toward general maintenance charges.

Foreign Students in the United States. The more gifted and mature Christian students who have come out of mission schools and colleges desire—and need—still further training if they are to be prepared for fully qualified leadership in their own lands. There is a steady demand for grants-in-aid for such students for whom the higher living standards in America make an almost impossible financial hurdle.

Pensions. The Board must provide pensions for its retired missionaries, both ordained and lay, also for both men and women. During 1936 the Board spent on pensions \$72,309.88, of which \$67,079.28 had to come from current funds.

IV. NEARING BREAKDOWN

The reduction in funds resulting in the withdrawal of missionaries and in lack of support for the work on the part of practically all denominational boards has gone far beyond a possible sound transfer of responsibilities to national leaders, most of them immature and relatively untrained, and to national churches, many in their infancy. These leaders and these churches, well nigh lost in the mass of non-Christians, and facing problems which in magnitude, complexity, and difficulty are quite beyond our understanding and resources, let alone theirs, must and do look to the churches of Europe, America, Australasia and South Africa—the home base areas—for continued guidance and fellowship, and for further participation with them in the great tasks of their day and ours.

Everywhere our own line wavers for lack of undergirding and reenforcement. In every land abroad where there are distinctly Christian movements in whose starting we have been measurably participant the withdrawal of missionaries and reduction of funds on our part leaves such movements, and those involved in them, without adequate guidance and leadership, and with consequent disastrous results. There is a time element in planting Christianity. Fields must not only be sown, they must also be cultivated until the crop is assured.

Yet the Methodist Episcopal Church, in view of its numbers, strength, experience, and historic placement in a highly favored land, surely has assumed no more than its fair and appropriate share of the total frontier line in the so-called mission lands. On this point we are willing to trust the judgment of any careful and competent student of the present world situation of Christianity. While the lush days of the Centenary may for a time have led us into concepts of unreality, both as to a practicable sustained giving level at home, and as to what would be sound procedure in extending our work abroad, yet more than a decade of administration under steadily developing conditions of strain and rigor, most certainly has cleared the air of whatever unreality there was in Centenary thinking. The Board's and the Church's missionaries have had to become disciplined in facing unblinkingly what is nothing less than stark tragedy.

Because of the reductions in recent years the missionary staff of the foreign board has been lessened year by year to meet budget demands until the remaining missionaries, our institutions and administration abroad, and perhaps also the administration at home, are carrying loads beyond the possibilities of efficient performance. The evidences for this abroad are indisputable. Something, somewhere, perhaps many things in many places, must give way, or fresh undergirding must come, and that quickly. We cannot, must not, expect other boards and societies to take up our load, or any part of it, if we "get out from under." We must carry that load or it must be measurably abandoned, and the thin frontier line forsaken in substantial sectors that are unmistakably ours. Our missionaries will not beat a retreat. They would prefer to die at their posts. We must not beat the retreat ourselves, that is, we must not unless and until we are convinced that "Deus vult." But under General Conference action, for the Board of Foreign Missions the interpretation of the will of God must reach us through the Church's almoner of those gifts which come through the accepted channels, that is, through World Service. For the Board is the creature of the Church, and when the Church commands the Board accepts and acts accordingly.

A. Extract from a Letter Dated November 21, 1936, from the Rev. and Mrs. Newell S. Booth, of Congo Institute, Kanene, Kinda, Katanga, Congo Belge, Africa

"We are pastors of a church with more than a thousand full, preparatory and affiliated members. We are principals of a school system of 400, directors of 67 Sunday Schools with more than 2,000 pupils, supervisors of village schools, and District Superintendent of a territory with somewhere between 50 and 100 preaching places dividing into a score or so circuits and several student charges. It is lucky that we have good people to help us and all of you to stand behind us."

B. The Methodist Work in Bengal, Lucknow, North India and Northwest India Conferences, As Seen by the Laymen's Inquiry

The percentage of illiteracy among village Christians and those living in the mohallas of towns and cities is between ninety and one hundred; for example, a survey of 1,300 families (2,180 adults) showed that only 121 men and 49 women were literate; that is to say, 7.8 per cent, and this is probably too high (see Harrington survey). In one of the Calcutta churches (Howrah-Sibpur) all members are illiterate. It is a common experience in visiting villages in each of these four conferences to find that there are no literate adults among the Christians. In the Firdapur circuit of the Bareilly district there are fourteen literate people to be found in the seventy villages among the Christians. In five villages visited in the Budaun district there are only five literate adults. In ten villages visited in the Bareilly district there were only two adults literate. In the Ghaziabad district, eleven adult literates (men) were found in one village of Chamar Christians; in another village, four literates; in others, none. In Ghaziabad itself reporting more than 2,400 baptized Christians, no adult over thirty years of age was literate. This condition as to literacy is doubtless due to the general lack of primary schools. Although representatives of the Woman's Board are doing heroic work in starting and maintaining simple elementary schools, the quality and length of instruction does not insure literacy; also, although Government schools are maintained in many of these villages, parents affirm that both pupils and teachers, being caste folk, make their children's attendance unwelcome and even unbearable.

The Christian attainments of these Christians, except in centers where educational institutions are maintained, are few, simple and often mixed with paganism. This shortage in attitude and action is not an indictment of Indian religious capacity or loyalty, but is the logical result of incomplete provision for their Christian nurture. In a recent survey of 1,300 Christian families it was found that "all but fifty-one adult couples out of 1,100 were married by non-Christian rites and that 33 per cent of these 1,300 families have idols or shrines or maintain temple relationships, and also that 34 per cent of them wear *chutives* (sacred scalplock)." The average village Christian shows slight acquaintance with the teaching, life and death of Christ.

Although we found capable devoted Indian leaders, the great majority are very poorly trained and lack religious enthusiasm and purposeful aggressiveness. Indian leaders serving as district superintendents are very reluctant to dismiss workers even when their inefficiency is conspicuous. Missionaries when serving as district superintendents are usually too busy with other administrative tasks to be inspiring comrades or efficient superintendents. Indian workers are discouraged on account of the extension of their areas of responsibility and service, and on account of the frequent and often sudden reduction of their income.

The proportion of villages actually occupied in any given area where the Methodist Church assumes exclusive responsibility, is small indeed. The villages in which there are Christians—often only a few in number—are so widely scattered and the workers so few that adequate service is impossible. For example, in the Asansol district of the Bengal Conference Methodist Episcopal work is carried on in one hundred out of 1,000 villages, and even this work is less and less efficiently done on account of decreasing funds and number of workers. Ten years ago there were seven missionaries and thirty-seven Indian workers; now there are three missionaries and three ordained Indian pastors; buildings that used to be meeting places are falling into ruin.

The average number of Christian families in the scattered villages, nominally occupied, in many districts and larger sections, is fewer than three families to a village. The bearing is obvious of this general isolation of immature Christians upon Christian attainments and self-support.

Much has been said but little realized in the way of self-support. At present, owing to the exigencies arising from successive cuts in Board appropriations, the burden of self-support is being hurriedly piled on the shoulders of Indian churches and Indian leaders. Indian leaders are disheartened by this procedure and their number is being depleted. No small portion of "benevolences" comes from a compulsory tithe of the Indian workers' salaries, deducted at the source. Sometimes the Indian worker is allowed to "volunteer" to tithe, but he knows that if he does not, his tenure is very insecure. The so-called "self-support" is allocated to workers as an amount which they *may* raise on the field; that is to say, a worker is told when a cut comes that he must reckon a third of his salary, perhaps, as "self-support," and usually a tiny fraction of this is actually collected in the villages. In addition to this, many workers have a chance to "volunteer" to go on full "self-support" if they expect to be retained. For example, the superintendent for the Cawnpore District reports:

The amount of self-support as reported to the Annual Conference and cut from the salaries of the preachers is Rs. 1,160. The amount of self-support actually raised by the preachers in the villages is Rs. 92/12/6. . . . Benevolences raised in the district is Rs. 1,492, out of which Rs. 1,048 were raised in the cities of Allahabad and Cawnpore. The rest was paid from the tithe of the preacher. Nothing was contributed by the village Christians toward the benevolences.

It should be noted that although the general policy has resulted in forcing "self-support" upon more Indian workers, it has also resulted in decreasing the number of workers and in diminishing contributions from Indians for the Indian church. Because of the number of workers "volunteering" to go on "self-support," the easy but erroneous inference is that self-support is growing. Churches in town school centers are usually called "self-supporting" churches, but the fact is that 60 to 85 per cent of the contributions come from missionaries, teachers and other mission employees.

In regard to the expansion of the church, the general policy in past years has been to baptize any and all who were willing, with little reference to the area covered and the probable care of these isolated converts. This was especially true in mass-movement days; in recent years, however, Christian leaders have had to extend themselves to hold the far-flung line even in a nominal way. More effort is now made to increase the number of communicants although little stress is put on preparation. Many Indian leaders and workers feel, although pressed from above to show "results," that it is folly to increase the size of the Christian community at a time when diminishing funds and force make it impossible to compass the present task. The Inter Area Conference (April, 1931) declares, "We recognize the fact that concentration is being forced upon us."—Laymen's Foreign Missions Inquiry. Regional Reports of the Commission of Appraisal, India-Burma, Supplementary series, Volume I., pp. 92-94.

V. LEGISLATION ON DESIGNATED GIFTS

One of the most important facts to be considered is the effect of the 1936 General Conference legislation on designated gifts. The new legislation referred to became effective September 1, 1936, and we now know the results for six months. In November, 1936, we presented a statement of its effect upon the Board for the first two months. The processes which operated to the disadvantage of the Board during those two months have continued. In our statement in Scranton we presented figures showing our estimated loss based on the assumption that designated gifts for the two months—September and October, 1936—would have come to all of the Boards in the same proportion that they did during the same two months of the preceding year. On the same supposition, taking into account six months rather than two, we find the following:

From September 1, 1935, to February 28, 1936, we received from the World Service Treasurer \$513,396.89. During the same six months, 1936 to 1937, we received \$482,891.56. The Board received this reduced amount out of a total World Service income \$6,717.09 larger than it was during the 1935-1936 period. If this larger income had been distributed on the basis which operated before the last General Conference, on the assumption stated above, the Board's share of World Service income

would have been \$521,030.70. We estimate, therefore, that the Board lost \$38,139.14 in the first six months under the new legislation. The \$513,396 is approximately half of the Board's share of last year's World Service income (\$2,964 more than half). Since we suffered a loss of \$38,139.14 during a six months' period, we assume that a full year of the General Conference legislation regarding designated gifts may reduce the income of the Board of Foreign Missions by about \$76,000.

The effects of the new legislation are further shown by the World Service Treasurer's statement, making a comparison of the distribution of funds for the first six months under the new legislation, September 1, 1936, to February 28, 1937, compared with the same period of the preceding year. This statement reveals the following:

	<i>Sept. 1, 1935</i>		<i>Sept. 1, 1936</i>	
	<i>to</i>		<i>to</i>	
	<i>Feb. 28, 1936</i>		<i>Feb. 28, 1937</i>	
Total.....	\$1,378,952.72		\$1,385,669.81	
Increase '37.....			6,717.09	.5%
Foreign Missions.....	513,396.89	37.2%	487,891.56	35.2%
Decrease '37.....			25,505.33	5.0%
Home Missions.....	454,242.97	32.9%	457,078.30	33.0%
Increase '37.....			2,835.33	.6%
Board of Education....	243,726.97	17.7%	274,171.51	19.8%
Increase '37.....			30,444.54	12.5%
Theo. Schools.....	31,876.22	2.3%	36,329.23	2.6%
Increase '37.....			4,453.01	14.0%
Board of Temperance..	39,503.03	2.9%	39,987.46	2.9%
Increase '37.....			484.43	1.2%
Amer. Bible Society...	16,580.43	1.2%	23,893.49	1.7%
Increase '37.....			7,313.06	44.1%
Board of Hospitals, etc.	54,001.21	3.9%	40,693.26	2.9%
Decrease '37.....			13,307.95	24.6%
Board of Pensions, etc..	25,625.00	1.9%	25,625.00	1.9%

It will be noted that two Boards have a decrease—the Board of Foreign Missions and the Board of Hospitals, Homes and Deaconess Work. Dr. Auman states that the decrease in connection with the latter Board is due to the fact that certain preferential payments to the Board of Hospitals, Homes and Deaconess Work are being made later this year than they were last year so that the only Board that is experiencing a definite loss as the result of this legislation is the Board of Foreign Missions.

The report of the Treasurer of the World Service Commission for 1936, pages 62 and 63, shows that the Board of Foreign Missions and the American Bible Society are the only two benevolence organizations in the

Church which received in 1936 less World Service money than they received in 1914. We are aware that these figures have been challenged but the Treasurer of the World Service Commission still maintains their accuracy.

VII. WHAT THE PAST SHOWS

Since 1914 there has been only one other period when all designated gifts were included in the ratios. That was the period of the Centenary—1919 to 1924, inclusive. During the first years there were apparently some adjustments which modified the ratios. Treasurer Auman's Report, pages 62 and 63, shows that during all the other years between 1914 and 1936, when there was freedom of designation, the Board of Foreign Missions received a larger ratio of the total income than the ratio fixed for undesignated money. We believe that this reveals the interest and purpose of the Church regarding Foreign Missions. A larger number of people have supported particular projects in the foreign field in addition to their regular giving through the local church. The amount of these designated gifts to the Board of Foreign Missions has been very significant. It may not be necessary to give the tabulation for each year. We present the giving of the last year of each Quadrennium, beginning with 1911.

<i>Year</i>	<i>Undesignated</i>	<i>Designated</i>	<i>Total</i>
1911.....	\$1,072,997.99	\$438,126.43	\$1,511,124.42
1915.....	1,188,243.32	512,330.48	1,700,573.80
1919.....	4,303,671.11	1,049,302.05	5,352,973.16
1923.....	3,682,599.82	914,319.38	4,596,919.20
1927.....	2,546,232.77	458,660.45	3,004,893.22
1931.....	1,921,970.84	468,314.83	2,390,285.67
1935.....	634,424.05	431,277.29	1,065,701.34

Is there not great significance in the fact that there was a decrease of only \$37,037.54 in designated gifts to the Board of Foreign Missions in 1935, as compared with 1931, when there was a decrease of undesignated gifts of \$1,287,546.79, when comparing the giving of these two years? Donors of designated gifts to foreign missions have helped to stabilize the total World Service giving. But this giving represents more than financial interest. It has fostered in thousands of our members a generosity which has helped the local church and all other benevolences and has developed a deep and abiding spiritual life. This is an important factor which should be taken into account in fixing the ratios of distribution of World Service funds.

VIII. THE APPEAL OF FOREIGN MISSIONS

Closely related to this is the definite appeal in the foreign missionary enterprise which is distinct from that of any other benevolence. The glamour of the strange and unusual, the appeal of those who have never heard the Gospel and do not know even in this day that Jesus Christ did live and now reigns, and the desire to reach these millions, is a very strong factor in the benevolence giving of many people. While we definitely recognize that the Commission cannot change the action of the last General Conference we believe that a larger share of World Service giving for the work of Foreign Missions will strengthen the total World Service appeal.

IX. SECURING CAPITAL FUNDS

As a result of the legislation of the last General Conference the Board of Foreign Missions is particularly handicapped when it endeavors to secure capital funds for its projects. Hospitals in the United States appeal to the benevolent instincts of the community, fostered by popular and carefully organized philanthropic movements. Colleges every year receive large sums for endowments and buildings from alumni and friends. Church buildings, even in distinctly home missionary territory, are financed in the main by local constituencies, former members and other friends, and by large church extension loan funds. All or a majority of these capital gifts are made without any thought of World Service credit. In fact, in the minds of most contributors such gifts are not, in any way, related to World Service. Many of these local institutions also receive large sums from Annual Conference Benevolences.

On the contrary, every time the Board of Foreign Missions makes an appeal for endowment or capital funds the donors and pastors think of such gifts in terms of World Service and ask for credit. This pressure has been increased by the rule to include only "On Apportionment" gifts in the Million Unit Fellowship Movement. To receive \$1,000 for a church building and give "On Apportionment" credit means that the Board of Foreign Missions must accept the deduction of \$620 from its income for current purposes in order to adjust the distribution among the Boards.

To illustrate: A missionary is now home on furlough from Rhodesia. He states, "We now have at Umtali a congregation of 400 to 500 and a church building with a seating capacity of 225." He wanted to secure gifts to assist the congregation to build a new church. Every factor in the field points to the need of this new church building. The appeal is such that we are confident there would have been a generous response, but the Board is not in a position to run the risk of increased current work

deficit through the pro-rating process in order that this church building might be erected. Therefore, the Corresponding Secretaries denied him the privilege of making his appeal. This illustration could be multiplied many times.

X. THE BOARD'S DEBT

The Board of Foreign Missions is heavily in debt, as may be seen by an examination of the Treasurer's current statement. The Board of Missions of the Methodist Episcopal Church, South, is making a definite drive through their Bishops' Crusade to free their Board from all indebtedness before union takes place. It will be most unfortunate if the Board of Foreign Missions cannot also come up to union free of debt. In view of the situation in our Church concerning credit and the movement for Million Unit Fellowship subscriptions it is both undesirable and impossible for the Board of Foreign Missions to organize a movement for the payment of its indebtedness. This is a factor which should be given serious consideration by the Committee on Ratios and the World Service Commission.

This debt was not caused by over-appropriation or by an over-expenditure of the appropriations made. In fact, every year the appropriations have been under-expended. The debt has been caused by the continued decline in the World Service income and the ever-decreasing share of that income which has come to the Board of Foreign Missions. The largest part of our present deficit was due to the landslide deduction in income in 1931. During that year this Board received 42.957% of the total World Service income. During 1936 we received 37.536% of the income, a decrease in actual dollars of \$1,746,322.

XI. ANNUAL CONFERENCE BENEVOLENCES

No study of the distribution of the Benevolence Giving of the Church can be complete without taking into account Annual Conference Benevolences.

Treasurer Auman made a study of Annual Conference Benevolences for the year ending May 31, 1936, based on Annual Conference Journals. At the time the study was made he did not have the Journals for fifteen of the Annual Conferences and, therefore, their giving was not included in his figures. The Journals that he did have showed Annual Conference Benevolences totaling \$1,990,572. The World Service giving for that year, including "Honor" vouchers, was \$3,039,609. In other words, the Annual Conference Benevolences totaled almost exactly two thirds of the World Service giving.

All of this Annual Conference Benevolence Money is distributed in the United States. The Board of Foreign Missions, during the World Service year ending May 31, 1936, received \$1,140,942 of the total World Service income that year, or 37.536%. If one adds the \$3,039,609 World Service giving for the year ending May 31, 1936, and the \$1,990,572 which Treasurer Auman tabulates as having been contributed to Annual Conference Benevolences, he would get a total of \$5,030,181. Of this total amount the Board of Foreign Missions received only \$1,140,942, or 22.68% of the total.

XII. PENSIONS FOR FORMER MISSIONARIES

Under the legislation of the General Conference of 1936 regarding pensions, each Conference is responsible for the pension of retired ministers for the years of service in that Conference. The Conferences on the mission field are responsible for the retiring allowance of their national ministers—a responsibility which they meet very inadequately and with great difficulty.

It has always been necessary for the Board of Foreign Missions to provide the pension of those missionaries who retired while in the service of the Board. Ministers who have spent one or two periods of service on the foreign field and then have returned to the United States for service have heretofore drawn their pensions from the Home Conferences where they hold their membership when retiring, both for the period of service on the field and service in the Home Church. Under the new legislation the Board will now be required to provide pension for the ministers of Home Conferences for the years they served on the foreign field. This places on the Board an entirely new financial obligation.

For men serving in Home Conferences during their entire ministry there will be a re-shifting of pension responsibility with additions and subtractions in most Conferences. For men serving a part of their ministry on the foreign field the responsibility for those years of foreign service will be taken from the Home Conferences and added to the Board of Foreign Missions.

If all of these men were to come on the pension of the Board at a given time at the present rate of payment, \$16 per year of service, it would amount to \$46,880 per year. It is clearly understood, of course, that they will not all retire at one time, that some of them will die before the age of retirement and that some will be off the list of retired members before others are added to it, but this figure indicates that this new legislation will place a very substantial financial burden upon the Board of Foreign Mis-

sions and relieve the local Conferences of just that much. This cost will be in addition to the amounts now being paid as pensions.

No other General Board of the Church faces this problem because those who serve them are members of Annual Conferences in this country which are wholly responsible for their pensions.

This indicates another point at which the Board of Foreign Missions is in a unique situation and under special financial obligation.

XIII. THE EXPECTATION OF THE CHURCH

The church is responding to the Million Unit Fellowship call. The foreign missions appeal was the prominent note in launching the movement at Columbus and continues to be an appealing factor in arousing the church. The church is expecting definite advances in its missionary work abroad as well as at home.

Unless the Board receives a very much larger income in the next six months, we see no basis for making any missionary advance.

The Board averted another reduction in its work last year by straining a point. The Board agreed to treat as income a preferential amounting to \$30,431.32, granted by the World Service Commission, not yet paid. We also included \$33,559.88 of income from legacies, contrary to the policy of the Board, which we were able to do because of an unusually large income last year from that source. Furthermore, in view of the new General Conference legislation, we cannot longer endeavor to find designated gifts over and above regular giving for the outgoing travel expenses of missionaries, which this year requires nearly \$45,000. Appeals to the Church for these outgoing expenses were justified a year ago in order to balance the budget and keep us from taking more missionary families off of the list.

For a number of years the Board has had no Incidental Fund and has used annually \$25,000 of its Emergency Fund to pay the salaries of missionaries—a fund which is called upon every month for real emergencies. By sound procedure this Board should have \$133,616.80 additional income above that received from the churches last year in order to break even.

When it is also realized that the Board a year ago felt that the first claim on additional income for appropriations should be to restore the salaries of missionaries and staff and to pay the medical bills due the missionaries, it will at once be seen that we are far from being able on our present income to promise the Church any missionary advance.

We see only one hope, and that is that the Board shall receive a share of World Service income commensurate with its need and the expectancy of the Church.

XIV. THE BOARD'S PERSONNEL

The work of the Board of Foreign Missions is in jeopardy because of its greatly reduced missionary personnel. This reduced staff has become a group of middle-aged and old men and women.

The Board reached the peak of its missionary personnel in 1923, when it had 1,209 missionaries, counting man and wife as two. That number has decreased until there are now only 571 missionaries, the smallest number of missionaries since 1905.

Of this 571 now on the field, only 22 are below the age of 30, and 35 are between the ages of 30 and 35. Two hundred and five are over 50 years of age.

During the six years ending in 1930, the Board sent out 213 new missionaries, an average of $35\frac{1}{2}$ a year. During the following six years, ending in 1936, the Board sent out 56 new missionaries, averaging $9\frac{1}{3}$ a year. Of these 56, nineteen went to self-supporting educational institutions. Eight (four doctors and their wives) are medical missionaries. Two are nurses. Fourteen went into educational work. Three went out to marry missionaries. Only ten, five men with their wives, went into evangelistic work. Of these five families, three went into self-supporting English churches. One family went to Africa to take the place of a missionary who had died. Another went to the student church in Manila.

The evangelistic work has suffered most by the reduction of staff during these recent years, not because of any policy or design of the Board but because it has not been possible to finance evangelistic missionaries.

What would the Board do with more money?

With the increasing success of the Million Unit Fellowship Movement, many people are asking the Board of Foreign Missions what it would do with the added receipts which may come through the reviving interest of the churches. How this income would be spent is of the greatest importance both to the field and to the giving churches.

1. *Missionaries.* The greatest contribution which we can make today to the younger churches, with few exceptions, is the fellowship and service of well-trained and deeply spiritual missionaries. With the present missionary force less than it was in 1906, our missionary personnel needs first attention.

In almost every Conference there is a strategic point where one or more well-qualified missionaries are needed immediately. These are not just opportunities which we would seize in the ordinary progress of the work. Each is a pivotal center for creative work in fields where the responsibility clearly belongs to us. Each one is so related to other work

that future success rests upon our ability to provide reinforcements now. The exact locations and the types of work are listed. No territorial expansion is involved and no new work is contemplated. New missionaries for many years to come will be needed to make present projects effective.

To see these needs being met would put heart and courage into our depleted forces. The present group needs further undergirding by release from a multitude of tasks now performed under health-breaking pressure, by more regular furloughs, by relief from fear of being taken off of the list due to reduction in income and especially from finding return travel expense in special gifts. They need, also, more adequate medical care with promptly paid grants and their meager salaries need to be adjusted to present rates of exchange and living costs. With these conditions met through increased income, our missionaries can again give the fellowship and service required in these critical days.

2. *Preacher Training.* Strengthen the younger churches by a more adequately trained ministry through the existing preacher training institutions. These schools need to be replenished both in faculties and in student bodies. Their curricula need adjustment to meet the new conditions so that the Christian way of life may be made more acceptable to them and therefore more rapidly accepted. China is the only mission field where theological education, for the time being, is more or less provided for through the Wendel Foundation. The Union Seminary in Manila, the training of the ministry under the difficult conditions in Mexico, the Union Theological Seminary in Buenos Aires, the preacher training institutions in Chile and Peru, the training centers in Central Africa, and the theological schools in India and elsewhere, all, without exception, must have reinforcements in faculty, student body, and equipment. If this is not done, the main concern of the World Mission, as adopted by the General Conference in "Next Steps," will not be realized.

3. *Christian Literature.* Provide a Christian literature for Latin America. Two questions—why Latin America particularly and what kind of literature—are closely interrelated. In recent years, rapid progress in secular education has gone far beyond the ability of the Evangelical Churches and the missions to follow the new intellectuals with an adequate Christian message. The old Roman Catholic polemic is ineffective and unnecessary among the liberally educated groups in every Latin-American country. These groups now know philosophy, political economy, economics and sociology, educational theory and practice, and especially the physical and social sciences. These are fields in which most of the present evangelical leaders were not trained and the younger men so trained are too few. To reach these rapidly increasing groups by the

sole methods of preaching and organizing the churches is to lose the opportunity.

The important modern secular literature of the nations of Europe, North America, Japan, India and China is to be found in the book shops of all Latin-American capitals and in many provincial cities. There is, however, no comparable literature with the Christian apologetic. Books on the Christian message for the world today need to be written by Latins or translated from English and from other languages. There is desperate need for adequate material for use by the ministers in sermon preparation and in the organization of their churches and pastoral work. The translation and publishing in Spanish of the "Abingdon Bible Commentary," of a new Church history, and similar books are projects awaiting financial assistance. Tracts and pamphlets for popular use, material for religious education of all grades, magazines for boys and girls, children's stories and songs, a monthly or quarterly review for evangelical leaders are all in the picture. Little or nothing of such material is now available in Spanish.

4. *The Christian Schools of China.* Strengthen the Christian educational institutions of China—the Christian middle schools, the colleges, and universities. Why, one asks, are these needs selected from the many interests of that great nation? The answer is twofold. Students coming to our Christian universities and colleges are the raw material from which the future leadership of China is being wrought. Fifty-one per cent of all the names listed in a recent China "Who's Who" were graduates of Christian colleges. These graduates are scattered through all the departments of government, national, provincial and local, and in Chinese institutions of public education and health, as well as in church, business and diplomatic circles.

Then, there never was such a yearning for spiritual reality among Chinese educated people and her studying youth as there is today. The strong Christian witness of many of their national leaders who declare that only in Jesus Christ can China find the character and strength to unite and reconstruct their nation, is having a powerful influence upon the faculties and student bodies of her educational institutions.

How, then, can the Christian middle schools and colleges be made to serve China better? The answer to that question is no different from that which every college or junior college president in the United States makes annually in his appeals to his constituency. These institutions must give an education of first-rate quality and their Christian character must be such as to be a constant witness to Jesus Christ. This means particularly the addition to the faculties of well-qualified missionaries and Chinese es-

pecially prepared in the field of religion. Also, in some instances, Chinese of promise from the departments of philosophy, history, sociology, and economics need further preparation in religion in order that the Christian point of view may be added to their expert teaching.

5. *Christian Education in Africa.* The Christian elementary schools of central Africa must be further adapted and extended in order that the responsibility of the missions for the education of African children may be fully discharged. It is estimated that Christian missions are today responsible for 90 per cent of the elementary education of the children of central Africa, in which there is the closest co-operation of Government, in fact a strong desire of Government that the missions continue to take this large responsibility. It is frankly admitted that Christian missions can the better undertake this significant educational task both because of their sympathetic understanding of the African and because of the central place which religion holds in the life of the African. In the changing Africa of today we must have regard for her traditions and her culture, especially among the rapidly industrialized and detribalized native populations.

The best contribution that missions can make to this problem is through the conduct of central training schools. For example, the Southern Methodists, the Southern Presbyterians, and our own Church are asked immediately to establish a new training school in the Belgian Congo for which there is a definite appeal to these Boards for a total of \$10,000 a year. Miss Margaret Wrong, the Secretary of the Committee on Christian Literature for Africa, said recently to the Board's Executive Committee that if this opportunity were seized immediately there was still a good chance of making the Africa of the future definitely Christian.

6. *India's Mass Movements.* We must answer the yearning of India's millions in their steady climb upward for a religion that provides both redemption and the more abundant life. Teacher-evangelists, both lay and ministerial, voluntary and salaried, must be provided to take advantage of the movements for Christ among India's present masses, especially her outcastes. The Interim Committee of the Executive Board in India recently appealed especially that immediate help be given to the North and Northwest India Conferences which compose the heart of Methodism's oldest Mass Movement territory.

The Committee's challenging statement follows:

"The Interim Committee is impelled by a sense of crisis to record its grave concern over the conditions prevailing in our upper India conferences. At a time when very large numbers of the Depressed Classes are renouncing the religious concepts of Hinduism as the cause of their degra-

dation, and increasing numbers of other classes are inquiring concerning the Christian way of life, the very structure of our Church in wide areas is threatened. The continual shrinkage of our resources has compelled the practical abandonment of a hundred thousand or more people. For Christians to be deprived of the ministry of the Word and the Sacraments would be calamitous, but in this case the calamity is the more tragic because the Christians concerned are new and have never received sufficient instruction and leadership in worship and service activities to become established. Moreover, they are subject to terrific pressure from a hostile population to renounce Christ and return to Hinduism.

"It is perfectly clear that as a Church we are not meeting our connectional obligations to these, our brethren. We went to them preaching Christ. They heard us gladly and responded with faith in Christ and purpose to follow Him. On our encouragement they publicly declared their faith and were baptized. Perhaps we publicly undertook larger responsibilities than our resources justified. We no doubt made mistakes. But no mistake of the past was comparable with the wrong we will do now if we fail to renew our ministry to these underprivileged but centrally important groups of our people. Experience shows that a successful, sustained ministry to the Depressed Classes commends the Gospel to all classes and failure with members of the Depressed Classes who have confessed Christian faith blocks the way to all classes.

"While we have very great opportunities in other areas of India and are much below strength everywhere the situation in upper India conferences is so serious that we appeal to the Board of Foreign Missions and the Woman's Foreign Missionary Society to recognize in it an emergency that calls for greatly increased numbers of workers, men and women, Indian and non-Indian."

XV. THE ISSUE—IMMEDIATE AND FAR-REACHING

Along with other outstanding Christian bodies, the Methodist Episcopal Church may now be, indeed assuredly is, facing a major decision—whether to lose its life in trying to save its life, or to save its life through losing it in an effort to render high service of a world-wide character in a tragic period of human history. Telling arguments for salvaging and supporting church enterprises and values within our national borders most assuredly can and should be marshalled, and facts numerous and pertinent sustain these home emphases. Nevertheless, "there is that scattereth and yet increaseth; there is that withholdeth more than is meet."

The basic issue is this: Under such conditions as those now confronting the home Church just how does the law of growth of the Kingdom of God work? Just what investment of our life and treasure in other lands now will assure, indeed is absolutely essential to, the soundest, truest, most vital life in our home churches at this hour? An answer to this question ought not, must not, involve special pleading for either home or foreign

enterprises, but such an answer does require the most penetrating discernment as to the nature and method of spiritual functioning of a dynamic and creative sort under the present religious situation in the United States, living as we inescapably do in an interrelated and interdependent world.

"The external relations and the external and internal interests of the peoples and countries of the world of today have become so inextricably intertwined that the effect of all the rapid and colossal changes we witness today is far swifter and more thorough-going than we have been accustomed to twenty-five years ago. One of the most dangerous and solemnizing aspects of our present day is perhaps that, on one side, the heavy strain and stress of everybody's special situation, packed with urgent economic, social and political problems and issues, seem to drive irresistibly toward an intense concentration on self-centered absorbedness in one's own interests and problems; whereas, on the other side, to view all situations and problems from the angle of our world-wide inter-relatedness and of our being partners in a common world-destiny, cries for minds that are bent on the urgent necessity for a world-outlook. Particularism or universalism is one of the most decisive alternatives in our present-day world." That is from an outstanding Christian scholar, one of the greatest of our day, Dr. H. Kraemer, of Holland and the Dutch East Indies, writing in "East and West; Conflict or Co-operation" (1936).

Somehow the spiritual sense, intuition, and understanding of the leadership of the Church must discover whether it is a quality or type of prudential protective procedure on behalf of our Church at home that is now most needed, or some high spiritual adventure entered upon at great risk, and perhaps even at the cost of seeming jeopardy, to values here in America by which we set high store. Indeed, if a protective procedure is to be entered upon, just what are the values and where the frontiers that are to be guarded? How far afield and how far ahead should we look in developing our protective strategy? What are the ultimate concerns that really matter now, and that will continue to matter?

It is not for the Board of Foreign Missions, members or secretariat, to make answers for the Church. But with political nationalism so rampant, how shall the Church point the way, if world vision is lacking, if narrowness of outlook leads to failure to discern the meaning of this hour? Clearly, the Church at home must be saved, and we must discern what it is that will save the Church, now and for the years to come.

On the answer to that question of all questions by the World Service Commission, the Board of Foreign Missions must and will stake its case. But the question should be faced forthrightly and without reservations *now*, for destiny will not endure dallying.

What Our Methodist Board of Foreign Missions is Doing, as Told in Figures

STATISTICS FOR 1936 CONFERENCES AND MISSION CONFERENCES OUTSIDE THE UNITED STATES	Years of Mission- ary Ac- tivity	Missionaries, Men and Women, January, 1937	SCHOOLS AND COLLEGES		Received through the Board for Missionary Support and Work, 1936	NATIONAL WORKERS		Pastoral Charges	MEMBERSHIP		CHURCH SCHOOLS		Raised Locally for Ministerial Support and Current Expenses	
			Number	Enrollment		Members of Confs. and on Trial	All Others			Preparatory	Full	Number		Enrollment
AFRICA														
1. Angola Mission Conference.....	51	12	23	1,700	\$18,188	10	63	60	2,493	4,430	52	9,528	\$1,187	
2. Congo Mission Conference.....	29	15	84	3,935	31,466	9	33	32	4,051	3,791	130	15,668	11,814	
3. Liberia.....	103	12	4	643	20,897	54	162	95	1,591	7,382	83	4,927	11,124	
4. Rhodesia.....	39	19	115	7,891	22,578	26	289	170	3,478	5,353	131	8,229	12,745	
5. Southeast Africa Mission Conf..	46	12	10	397	26,155	7	279	22		804	220	8,156	6,658	
Total.....		70	236	14,566	\$119,284	106	826	379	11,613	21,760	616	46,508	\$43,528	
EASTERN ASIA														
6. Central China.....	69	19	29	4,046	26,237	22	92	25	489	2,204	23	1,397	2,699	
7. Chengtu West China.....	54	8	32	1,503	11,926	26	23	20	590	887	24	2,039	600	
8. Chungking West China.....	54	6	43	784	16,129	30	227	29	1,690	2,317	30	2,227	1,284	
9. Foochow.....	89	27	72	4,644	49,130	87	692	97	13,635	12,553	180	9,892	7,088	
10. Hinghwa.....	71	6	13	785	19,200	81	333	54	3,578	5,724	117	6,388	6,158	
11. Kiangsi.....	24	20	28	3,319	25,333	20	121	23	2,013	1,791	39	2,607	1,826	
12. North China.....	67	34	129	10,017	54,130	79	449	94	4,625	18,232	77	5,277	7,990	
13. Shantung.....	12	2	13	465	12,265	35	87	28	2,327	4,396	21	1,040	2,381	
14. South Fukien.....	63	0	0	0	7,520	0	0	0		1,334	51	1,860	2,817	
15. Yenping.....	67	8	14	518	15,028	28	209	38	389	2,483	38	1,916	1,067	
Total.....		130	373	26,081	\$236,898	408	2,233	314	30,175	51,921	600	34,643	\$33,910	
EUROPE AND NORTH AFRICA														
16. Austria Mission Conference.....	39	0			971	8	10	7	234	642	12	416	\$5,807	
17. Baltic and Slavic.....	32	0			4,615	33	167	37	464	2,249	52	2,465	16,688	
18. Bulgaria Mission Conference.....	79	0			1,205	22	17	12	304	623	15	638	2,840	
19. Denmark.....	79	0			2,738	34	23	27	251	3,184	44	2,885	50,381	
20. Finland.....	10	0			3,164	16	41	20	651	1,649	27	1,967	19,716	
21. Finland-Swedish.....	55	0			1,397	20	2	20	127	1,153	28	1,511	50,864	
22. Germany, Central.....	10	0				61	342	51	3,934	11,474	166	11,735	148,155	
23. Germany, Northeast.....	10	0			1,416	41	73	26	725	4,342	55	3,621	149,314	
24. Germany, Northwest.....	10	0				37	521	23	264	3,746	58	3,543	64,705	
25. Germany, South.....	87	0				92	681	54	2,062	10,294	236	9,401	143,956	
26. Germany, Southwest.....	10	0	1	53	1,530	48	12	31	1,034	5,141	91	4,679	127,352	
27. Hungary Mission Conference.....	30	0			971	12	21	10	374	640	16	354	6,397	
28. Italy.....	63	0				34	63	28	248	2,644	36	1,323	8,162	
29. Jugo-Slavia Mission Conference.....	25	0			971	12	31	15	925	757	27	1,004	3,737	
30. Norway.....	83	0	3	65	2,636	67	189	54	513	7,692	61	11,107	119,462	
31. Russia Mission Conference.....	47	0			712									
32. Spain Mission Conference.....	25	0			3,405									
33. Sweden.....	110	0	1	25	4,829	142	256	148	638	13,809	231	14,268	251,329	
34. Switzerland.....	80	0			505	87	689	65	970	11,941	268	19,028	207,708	
Total for Europe.....		0	5	143	\$31,065	760	3,138	628	13,718	81,980	1,423	89,945	\$1,376,573	
35. North Africa.....	28	9	5	86	\$10,712	7	38	17	82	348	10	328	\$9,982	
LATIN AMERICA														
36. Bolivia Mission Conference.....	35	23	5	1,060	11,180	7	7	0	348	3	520	26	
37. Central America Mission Conf..	20	6	1	250	7,117	3	5	11	264	245	7	735	956	
38. Chile.....	59	17	11	664	18,494	24	58	31	2,320	2,899	84	5,788	15,464	
39. Eastern South America.....	100	20	3	749	22,111	41	73	51	1,981	5,025	100	7,322	252,222	
40. Peru Mission Conference.....	59	18	5	912	14,704	7	15	13	694	1,119	18	1,285	2,562	
Total.....			84	25	3,635	\$73,606	82	187	113	5,259	9,636	212	15,650	\$271,230
SOUTHEASTERN ASIA														
41. Malaya.....	51	49	118	16,168	24,540	46	99	196	2,698	8,171	127	8,638	47,172	
42. Philippine Islands.....	36	12	2	76	22,742	107	1,785	230	36,813	39,466	379	27,484	33,713	
43. Sumatra Mission Conference.....	14	10	28	1,743	18,358	8	15	48	204	1,184	13	687	2,525	
Total.....			71	148	17,987	\$65,640	161	1,899	474	39,715	48,821	519	36,809	\$83,410
SOUTHERN ASIA														
44. Bengal.....	63	15	49	3,059	24,487	26	226	45	3,483	2,555	106	3,240	5,005	
45. Bombay.....	44	6	24	1,980	25,747	37	248	66	1,280	2,784	181	5,549	12,979	
46. Burma.....	57	12	21	3,060	18,091	12	50	27	903	1,405	26	1,704	10,164	
47. Central Provinces.....	31	14	39	2,010	27,053	39	250	53	5,141	2,034	183	5,722	4,704	
48. Gujarat.....	15	13	103	5,698	42,264	58	602	91	20,819	6,799	725	27,299	10,380	
49. Hyderabad.....	63	7	137	3,299	32,993	41	331	55	33,022	7,437	261	4,922	5,513	
50. Indus River.....	14	13	38	1,174	31,103	47	399	82	23,086	14,305	206	11,305	20,142	
51. Lucknow.....	78	22	39	3,009	27,615	53	258	62	14,794	18,676	215	7,830	7,679	
52. North India.....	80	19	166	7,325	53,673	137	679	120	22,330	19,666	443	13,288	27,636	
53. Northwest India.....	47	21	89	3,027	56,501	80	474	91	69,194	31,199	468	14,607	9,886	
54. South India.....	60	13	97	4,134	29,093	25	299	60	16,798	2,867	180	5,510	10,323	
Total.....		155	802	37,775	\$368,620	555	3,816	752	210,850	109,727	2,994	100,976	\$124,411	
MEXICO.....	63	2	4	678	\$14,334	Merged with Methodist Church of Mexico.								
JAPAN.....	63	21	31	7,990	31,795	Merged with Japan Methodist Church								
KOREA.....	51	26	3	1,412	49,665	Merged with Korean Methodist Church.								
CHINA—GENERAL.....		3												
Total.....		52	38	10,080	\$95,794									
Grand Total.....		571	1,632	110,353	\$1,001,619	2,085	12,137	2,771	311,412	324,193	6,997	324,859	\$1,943,044	

Wives of missionaries are also missionaries of the Board.
 Married and single men..... 267
 Married and single women..... 304
 Total..... 571

Sources: First five columns from Board records, as of Nov. 1, 1936 (except number of missionaries), also "All others"; remainder from General Minutes, 1935. Woman's Foreign Missionary Society Statistics not included.

